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rags nearly all the year round, while in summer the men go about either entirely naked, or very lightly clad.

On the north-east coast of Yezo and in Shikotan (Kurile Islands) I saw some Ainu who, contrary to the rule, had red hair, and their animal odour was terribly offensive. The Ainu do not use any unguents like palm-oil, cocoanut-oil, or the like, by which the unpleasantness of certain African tribes and Eastern peoples is to be accounted for. What they have is natural and national, and due to their food, habits, and race alone.

The Ainu have no partiality or dislike for any particular scents, and their sense of smell shows itself mainly in their power of tracking game or animals, as was said before. The same might be said of the sense of "touch," which they seldom apply practically, notwithstanding their sensitiveness in certain parts of the body, especially under the arm-pits and on each side of the spinal column and the back of the head—just those parts which in most animals are the most sensitive; but they have no developed sense of touch in their finger-tips, as with civilised nations.

Most Ainu find it difficult to declare which is the heavier of two not very unequal weights. Differences in the temperature of two bodies, and in the smoothness or texture of two surfaces, are also extremely difficult for them to define, while it is easy for them to judge of weights and texture by eye-sight. The palms of the hands, which are so sensitive with us, owing to the papillæ being more thickly studded there than in other parts of the body, are less intelligently sensitive with the Ainu. When they touch cold or hot objects they feel pain, but not difference of temperature, as when with us a wound is touched it makes little difference whether it is by something hot or cold, it is simply pain, and not discrimination. Their lips, as well as the tip of the tongue, are slightly more sensitive; the lower lip more so than the upper. I was never able to determine the relative sensibility of the sensitive parts of the Ainu body, as my experiments either caused anger and impatience, or hilarity and mockery. If the first, the observations had to be stopped before they were well begun; if the second, beyond the general results which I have quoted, the answers were mere guesswork on their part, and therefore

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not worth recording. Most of my observations are based on experiments made while the men were unaware that they were observed at all. Often, when asleep, I have touched them on the soles of the feet and the palms of the hands without causing them to awake, while when touched on the lower lip or in the lumbar region they invariably woke up startled. One day I tried this experiment on an Ainu who was sleeping on his back, with his mouth wide open. I touched his tongue with a well-sharpened lead-pencil, and the effect was subitaneous; more so than on either the lips or the lumbar region. The skin directly over the spine was dull, but the ears showed a certain amount of sensibility. The sense of "taste," which is a mere modification of the sense of touch, is also dull, although naturally, when stimulated by very acid or bitter substances, it produced distinct impressions. Even with ourselves, though more perfected than the sense of smell—which, however, often comes to its assistance—few can boast of having the sense of taste very acute. In our lower classes an extraordinary amount of salt, mustard, pepper, or sugar is needed before they can call their food "tasty," whereas a person of more refined education will detect the lack or excess of even the smallest portion. Over-stimulation of the lingual nerves and extremes of heat or cold deaden the sensibility of the tongue, palate, and fauces, and destroy the power of distinguishing flavours; bad digestion also frequently affects the organs of taste. From this we may argue, then, that the sense of taste, though born in one, has to be cultivated before it is brought to any degree of refinement. The Ainu not only do not possess this acquired refinement, but, through monotony of food, learn only one kind of flavour, and cannot distinguish differences. Thus, as many labourers in our country would not find any difference between a beef-steak slightly underdone and one over-cooked, so an Ainu finds no difference whatever between a piece of salmon properly dried and one perfectly rotten. In this respect the Ainu are far below beasts.

In tribes of natives like the Ainu, who have lived an adventurous life, mostly in the open air, it is but natural that the two senses of "sight" and "hearing" should be more developed than those of "touch," "smell" and "taste;"